291 which each man had brought home from the
[554] war. The chalat as the usual outer garment is known in the vernacular as "chapan". It is cut like an overcoat, reaches to the ankles, and has very long sleeves, into which the wearer
[834] can withdraw his hands in order to comply with the Mohammedan law that no part of the body should be uncovered (see ill. below).

It is the chalat which gives the crowds in the cities of Turkestan their colourful appearance. When on the great Mohammedan feast-days the crowds of the faithful in their many-coloured chalats stand in front of the glittering mosques, when they kneel or throw themselves on the ground to pray, the scene is one which can probably be parallelled nowhere in
291 Europe or in the East. The patterns and co-
294 lours of the chalats are of an extraordinary variety, and their edges are trimmed with narrow borders of embroidered or woven material from which small tassels are suspended at regular intervals. Though the materials of the costly gold-brocaded garments worn by the very rich and the cheap printed cottons common to the poorest classes were of Russian manufacture, the greater part of the chalat fabrics were and still are characteristic products of the weavers and dyers of Turkestan. These fabrics are gaily striped, pattern-

Men of Bokhara in striped chalats and white turbans.

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The Uzbeg woman is beyond doubt more closely veiled than anyone else in the Orient. When she goes out (see ill. page 1444)[1] she wears a heavy cloak (faranji) which in Samarkand and in the Ferghana district is usually of blue material; in Bokhara the colours are sometimes brighter, for instance yellow and green. This cloak is drawn over the head, and hangs down to the ground in straight heavy folds. The long narrow sleeves are never used, but are allowed to hang down the wearer's back (see ill. adjoining). In the majority of cases they could not be used even if it were desired, being more like long narrow ribbons than sleeves; they are only retained because tradition demands it. In addition to this veiling of her figure, the Uzbeg woman does not even reveal a shadowy outline of her face. The narrow opening left by the cloak is covered with a close veil of black horse-hair (chashpent). If a woman carries a baby in her arms, which is frequently the case, it is also completely covered by the cloak. Thus the woman of Turkestan is completely enveloped in a tent of cloth; in this respect she differs very considerably from the lightly veiled Mohammedan women of Egypt. One of the first measures taken by the Soviet government in Turkestan was to forbid this method of veiling. However, this decree met with the stubborn resistance of the strictly orthodox Islamic population of Central Asia, a resistance offered both by men and women. As a result, the authorities were unable to enforce the decree even in Tashkent itself, the seat of the government.

[1] [See col. 116 p. 32 -- Analyst]